

A N
A N S W E R
To a R A S H
D I A L O G U E,
B E T W I X T
Jack and Will.

Containing,

That Part of his Argument, wherein he asserts, *viz.*
That the Dissenters are *Members* of the Church of
England —

With some Occasional Remarks on Head-Corporation-
Magistrates, as Dissenters.

By a Member of the Church of England.

*uudet hac Opprobria nobis,
Et dici potuisse, & non aliquando refelli.*

London, Printed for the Author, 1698.

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*That the Dissenters are not Members of the
Church of England.*

Jack. Well met, *will*! I'm glad to see you again. Pray, how does the Knight of the Wooden Sword do? *will*. Well, *Jack*! just after the old rate; still goes to Meetings. *J*. How, *will*! and to Church too? Why? then he looks (like *Janus*) with a double Face. *W*. What? because both sorts of Religious Doors are set open? Therefore he appears like the Goddess *Concordia* among the Old *Romans*; (which you know, was one of K. *William's* Emblems at the Fire-works.) *J*. That's well indeed! He endeavours then to make all English-men of one mind. I like his Project well. But prethee! how does he design to bring it about? He must needs be more than *Cæsar*, or *Hercules*. *W*. Well, *Jack*! for all your banter, I know what I say: He designs to do't by Example; by this means declaring to the World, that the Church and Dissenters are all one, except in a few indifferent things, in some Ceremonies and Circumstantials. *J*. Well said, Friend *will*! Then I see, the World is censorious, as hitherto not taking him for the Man he is: I confess it's a lewd and wicked Age: Bnt, *will*, let me ask you one civil Question.

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will.

Will. What's that, Friend? *J.* Why? prethee
Will. What Religion's this Great and Charitable
 Man of? *W.* There's a Question, *Jack*? don't you
 know that? *J.* Prethee, Friend *Will*! How shou'd
 I? D'ye think I'm a Conjuror? I can't tell what
 to make of 'm. *W.* That's strange indeed, *Jack*!
 you see, he professes himself a Christian: Is not
 that enough? *J.* Ay, ay, *Will*! But then you know
 Cuckolds are Christians too: This don't answer
 my Question. *W.* What a Blockhead thou art,
Jack? I wish all the World no worse Christians
 than he's. *J.* Well! that they may soon be, I
 suppose. But what an answer is this? I remem-
 ber, Sir, the Italians are wont to call all Naturals
 Christians: I suppose, you don't mean thus of the
 Gentleman, whom the Wisemen of a Corporation
 were pleas'd to elect to an Office. Tell me plain-
 ly, what Religion this mighty Man's of. *W.* Well,
Jack! I ever said, thou'rt lost-headed. Don't
 you know, all Men count him an Independent?
J. Oh Lord! What's that, *Will*? D'ye make so
 great a Man depend on no Principles of Religion
 at all? Or is he some Independent Officer? What
 d'ye mean, Man? *W.* Well, well, *Jack*! I see, you
 love to play the Rogue; you know what Persua-
 sion he's of. *J.* Not I, upon my word; neither
 do I believe, he knows himself.

W. Well, *Jack*! I see, you're for banter; you
 reckon then, such Men have their Religion to
 chuse: What? d'ye make a Weather-cock of 'm?
J. Why all this fury, *Will*? I've reason for what
 I say. For if his Religion depends on no fix'd and
 solid

solid Principle, I can't tell what to make of 'r. And whereas mine is certain, contain'd in divers Canons and Articles of the Church; the Independent's is another thing: or (to use your own words, *will*,) may for ought I know † depend on the Moon, † Pag. 9. and be as changeable as she. *w.* Hey, *Jack*! what's all this? *J.* Why, Friend *will*? I can't but think, they pin their Faith upon another Man's sleeve: They make more than a Lord Bishop of their private Teacher, (and sometimes richer too.) For whereas, *will*, our Bishops have Rules prescrib'd them, of Government and Discipline, of Faith and Worship; (which they cannot transgress, without incurring the danger of a suspension:) your single Presbyter, (if such,) has no Limits; he may lead his Flock as he pleases; all depends on the breath of one mouth.

w. There you're out, *Jack*. Their Rule is the II. Scripture, whereby they profess to Teach and Govern their Flock; whereas yours * is Humanity, ^{Ibid.} with which we have been too long clog'd. *J.* That's fine, *will*! Do the Dissenters indeed then Preach and Rule by Inspir'd Methods? You know, † Protestants hold no Church or Council Infallible. ^{Ibid.} But if these be guided by immediate Inspiration, it can be nothing less; which the Church of *England* never pretended to. All that she aims at, amounts to no more, than to hold the same Scripture with all sound Christians for her Rule; out of which she has drawn her Doctrins, not only of Faith, but also of Worship, and of Discipline, contain'd in her 39 Articles. *w.* Well? but they hold
no

no other Rule, but the Scripture. *J.* There you are in a grand mistake, *will.* They've likewise their Directory, together with their Forms of Church Government and Discipline: which are all the Deductions of Men as well as ours. How then can they have higher Pretensions than the Church of *England*? And since their Prayings and Preachings are as much the Inventions of Men, as those of the Church; why shall not theirs be accounted Humane, as well as hers? And I'm afraid, they generally discover more of Humane Imperfection in them, for want of Learning and good Sense: And I can't tell, how these Men shou'd be wiser than our Reformers, and the whole Church since; but as for their honesty and sincerity, I doubt not but it may well be call'd into question.

W. Now you say something to the purpose, *Jack.* *J.* Well, *will!* I make bold to add more; *viz.* That the Doctrines and Practice of the Church are of very ancient Use and Authority; upon which account they cannot but be accounted far safer and better grounded. And as I doubt not, but that Episcopacy may evidently be prov'd to have a Divine and Apostolick stamp upon it; so all our Controversies will soon end by an universal consent to that Doctrine. Beside, *will,* it's certain, our Church was never asham'd of her Principles, having fix'd them in Print; (and you know, Friend, *Litera Scripta manet,*) as a sure and lasting Record. *W.* Well, *Jack!* you know the Objection. They tell ye, yours came from *Italy.* *J.* How! and theirs from *Geneva*, which borders upon *Italy.* *W.* Thou talk'st

talk'st like a Madman, *Jack*: are *Rome* and *Geneva* so near? I ever count 'em at the greatest distance imaginable. *J.* And then you're out in your account, *will*. I tell thee, Man, if we take *Jerusalem* for a fix'd Meridian, you'll find 'em both far remov'd from that Holy City. *w.* What? d'ye reckon then, both equally distant from the Holy Land? What d'ye mean, Man? *J.* Well! I tell thee, Friend, the variation of both those Places is far wide of the Holy City, and they're equal Enemies to Her.

will. Come, come, *Jack*! leave off thy fooling, and talk more honourably of thy Brethren. *J.* Yes, yes, Friend, when they deserve it. But have a little patience, and I'll make it out. *w.* You never can. *J.* I'll try that; and then we'll talk to the Wooden-Sword. Thou knowest, *will*, the first have added many Inventions to the pure Doctrines of the Christian Faith; and therefore all those, who protest against Her, have Reform'd upon that account. *w.* Very good! *J.* Thou knowest likewise, there are Doctrines of Worship, and Doctrines of Discipline in that Holy Religion. *w.* Well! *J.* Now if our Dissenters at home, (to speak the naked truth;) and some of the Reform'd abroad, subtract these Doctrines from the total account; (or at best are corrupt and deficient in;) what will you say then? *w.* These are * only Cir- p. 3.
cumstantial, *Jack*. *J.* Thou'rt in a grand mistake, *will*. They are Essentials, and an Article of my Creed, bearing a principal Relation to the Communion of Saints: And you may have heard, *will*,
that

that the Hugonots of *France*, finding the absolute Necessity of Episcopacy to the Constituting a true Church, su'd to their Parliament for establish'd Bishops, and what Answer was given to it? why? a great Man told this King, then they'll have the Face of a Church. And if Episcopacy be so necessary to the true and complete Communion of Saints, then the Doctrines of Worship and Discipline, drawn out by that high Order of the Holy Scripture, cannot but be necessary too. But if you'd contend about this Matter, you'd best set about the Confutation of those Ancient and † Modern Writers, who have sufficiently clear'd that Point already.

† Among
wh: h a e
Dr. Scot.

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Will. Well, *Jack*! I ever said thou'rt hot headed. Thus wou'd you at one blow cut off all our Dissenting Brethren from the Communion, and from the Privileges of the Church of *England*. *J.* Thou'rt in a grand mistake again, *will*. It is not I, or the Church cut off any from her Communion, or Privileges, but Obstinacy and Self-conceit. Thou knowest, *Friend*, the Protestant Name of this Kingdom was first founded in the Church of *England* as by Law established: And that our Martyr'd Reformers first settled it among us, according to the present Constitution of that Church, or with very little difference. And tho' our Brethren pretend to be wiser than those Reformers, and make a second Reformation; yet I cannot but think, it hath authority sufficient, to recommend it to all honest Englishmen, who delight not in Kickshaws and Novelties. Nor can there be any solid grounds of

of Dispute about those things, that you, and I, and all honest Men cannot but * acknowledge in- P. ult. different: And therefore, if Men will not be of the Church, you cannot make 'em of the Church: They cannot be † Members of that Body of Prote- P. 12. stants, who are known by the Name of the Church of *England*, that hate her Episcopacy, her Liturgy, and her Discipline: since these are the things that distinguish Her from all other Churches.

will. Well, Friend *Jack*! now you talk too severe. *J.* It's no severity, but plain honest sense; for if Men will not be of the true Church, they are not of the true Church. But those, who reject the necessary Terms of Communion with the Catholick Church, can never be sound Members of ours, as far as they corrupt, or make void the Essentials of the true Communion of Saints. This I shou'd think a plain case: And tho' it be confess'd indeed, something may be given to mistaken Minds, whose strength of understanding cannot reach the strength of those Arguments, on which these Substantial Matters do depend; and therefore our wise Law-givers have granted them Liberty, without any diminution to their Honour or Prudence: Yet from the Original of the Reformation it was not so. Men were oblig'd to be instructed by their own proper Guides, and not by ev'ry Corner-creeper; who neither can justify his Ministry or his Doctrine; who may talk Blasphemy at his pleasure, and no Man in the Meeting capable to contradict him; who may trump up sedition boldly, and have enough to side with him; who with a whi-

ning Cant may pretend to Inspiration, whenas his Discourse is so far from that, as to be no better than plain down-right Non-sense. And as I doubt not, but that these are the Circumstances of many thousands of our deluded Brethren, thus carry'd away by the flight of Men; so I cou'd heartily wish, some means might be found out to reconcile our Differences, and create * an hearty Union among Protestants: That so such Persons might be thoroughly convinc'd of the Excellency of that Reformation, so solemnly attested by no less than the Blood of our Martyrs, as also first planted by them in the name of the Establish'd Church. And you may observe withal, that our Episcopacy, our Liturgy, our Ceremonies, and our Discipline were left by them in very near the same form they now are: And you know, *will*, that some of them were Bishops themselves.

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W. Well. *Jack!* upon granting you all this, you still see the Dissenters, * on condition they subscribe to the Doctrine of the Church, are qualify'd for Offices of Power and Trust. *J.* True, *will*. But I have prov'd already, how far they own the Doctrine of our Reformation: and I observe farther, that they are not qualify'd, as Church of *England* Men; but as they are *English-men*, by subscribing to her Articles, except three only, they're by vertue thereof admitted to Offices. This is the full Sum of that Matter. But you err, Friend, if you reckon them of * that Body of Protestants, who are known by the Name of the Church of *England*; since you see, they will not be so, but
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obstinately refuse Communion with Her: And you know very well, the three Articles exempt such from acknowledging, her Liturgy, her Homilies, and the Forms of Consecration of her Ministry; which are the Principal things we differ about, and the cause of their Schism from our Primitive Reformation. So that such Persons as reject these, are not by virtue of such subscribing rend'ed thereby Members of her Religious Body; since they will not be so. but declare against her Original Reformation. What can you make more of it? And therefore no Dissenters, however qualify'd, can be incorporate into our Religious Body, either as *English-men*, or Protestants: They are only left, as they are, Dissenters; and call'd so all along in the Act. For I suppose, the Parliament never design'd to create Impossibilities, or mute Contradictions at any time. And therefore, Friend, you'd do well to be more cautious, how you rashly comprehend such Men within the Pale of the Church, who will not be of the Church; and who were never design'd by that August Assembly the Benefits of such a Comprehension.

will. Pith, Man! Why so long a talk about the Church, and that Reformation that came from *Rome*? you know very well, || it's the Parliament P. 13. hath settled the Limits of the Church, and given her all the Authority she has; and † the same Au- Ibid. thority may enlarge her Bounds and Pale, when they please. And can you deny, but they have done the same thing for the Dissenters now, that formerly they did for you? *J.* Come, come, *will!*

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this will never hold Water. The Parliament have only given 'em Liberty to Worship God, as they please ; but never yet made 'em Members of the Establish'd Church, who never would be of the Establish'd Church. And if you look into their Act, (it's the 1st. of *William* and *Mary*, as I take it,) they give there no more, than an ease and relief to tender Consciences, that I cou'd ever yet discern. And in earnest, how can they be genuine Sons of her, who out of stubbornness disown so good a Mother, whose Laws and Government have all along preserv'd all the Protestantcy of this Kingdom? *W.* How d'ye mean, Friend *Jack*? Have her Laws preserv'd all the Protestants of *England*; when I cannot but think they tend directly to the Destruction of all those, who || differ from them only in Circumstantial? *J.* Well, *will*! I find, thou wilt never learn wit. Shall I give you a numerous Catalogue thereof, beginning from the very Infancy of our Reformation? But since that would be too large a field of Discourse, you may take one single instance alone, perform'd within our own Memory; and 'twas in the late Reign, when those very Dissenters joyn'd with Popery against the Church; and held it out so long too, till at last seeing all a-going, they began to repent, almost too late. But this is so far out of the road of my present Argument, that I'd rather reserve it for another opportunity. *W.* Well, *Jack*! tho' I long to hear your sense on that point, yet you may go on in your Argument. *J.* Well then! let me tell you, *will*; the Parliament of *England* was never

never so o'reseen, as to stamp the honourable Name of the Church of *England* upon Confusion and Disorder, on all sorts and sizes of Sects and Enthusiasms. They thought it enough to grant them Toleration: And that they might keep them in as much order as possible: They gave this Liberty to such only, as acknowledge her other 36 Articles, and strictly the Doctrine of the Blessed Trinity. What can you make more of it?

will. Yet still the Dissenters are enjoyn'd the highest Office of the Church, the Sacrament: will not that entitle 'em to be of her Body? *J.* Not in the least, *will*, that I know of. Their receiving her Sacrament means no more, than that the Parliament intended to take sufficient security of, by laying this Restraint on those Men, who know not what Decency and Order mean; thereby obliging 'em to pay such acknowledgments to Her, as the true Mother, and the prime Reformation of *England* merits. But you may be confident, never calls 'em her Sons in any sense whatsoever; in that they cannot be so, as long as they oppose the true Reformation of *England*. What can you make more of it? Indeed, if you'd call 'em Sons, because they have all along been preserv'd under the Covert and Protection of her Laws; it must be true in no other sense, than as a stubborn Child, having forfeited his Hereditary Right, may be so far receiv'd by a wise Parent, as to ask a Blessing of her. And thus much in their present Circumstances she allows them; but much more, whenever they grow wiser. But so long as they refuse
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the other Parts of their Duty, it's impossible to count 'em her Members for the performance of one single act alone.

will. Well, Friend ! but for all this, what if these qualify'd Persons will still call themselves by her Name? *J.* Why, *will*? they may call themselves by what name they please; but that will never serve their turn. The true Requisites she expects are the Duties of her Reformation; and these are Obedience to her Church-Governors and their Discipline, with an hearty joyning in her Offices and Devotions. These her Canons, these her Articles, these her Homilies strictly enjoyn. But for any Man to pretend a fondness for Her, and still act the contrary, cannot but be preposterous, and ridiculous. *W.* Why, *Man*? can you say then, I can't love the Church, and go to Meetings too? May I not do both? *J.* Yes Friend *will*; you may do both, if you please; but then can never be a true Member of either, if I may speak truth. But to affect the Name of the Church of *England*, when you come to Church only to hear a Sermon, refusing to joyn in her Offices of Devotion, I know no name to call it by; unless you'll say, it's Legerdemain, or a playing at Boo-peep with God himself. But wou'd Men be in earnest with God and Man, they cou'd never trifle thus with both, and (like Children) play at hide and seek; refusing good substantial food for Whimseys and Novelties. *W.* Well, *Jack*! I shall not pretend to defend all Men's actions; and know not, whether any Man can justify such. But—*J.* What wou'd you say at last, *will*?
can

can you make the matter better than it is? Pre-
thee! is not this an halting between two Opinions;
or rather juggling with God and the World? For
since I'm allow'd to serve God, my own way, with-
out any restraint; what necessity or reason can I
pretend for a Masquerade, thus publickly to de-
clare my self an Hypocrite?

W. Well, *Jack*! thou'st said a great deal to con-
vince me, that the Dissenters are not Members of
the Church of *England*: And yet it cannot but be
wish'd, that all *English-men* were really so. *J.* Ay,
will. I heartily wish, I cou'd see that day; it
wou'd much better the condition both of Church
and State. But I remember, you laid the fault last
time at the Church's door; whenas you see now,
whose it is. You all along build upon that unhap-
py notion, that the Church have || persecuted the
Dissenters: That they wou'd * not own 'em for
Brethren, till of late: That they || counted 'em for
Hereticks, Schismaticks, and God knows what.
Whereas you see, it's they have made the Breach:
they have made the Defection from the well-
fram'd, primitive Reformation of *England*. And
pray, for what? why? for such things, as they
call indifferent? Have we receded from the Prin-
ciples of our Reformers, or they? and because the
Laws of the Reformation found 'em out, and some-
times punish'd their Obstinacy, shall that be call'd
the Church's Persecution? and the | destroying
another Party, that differ from them only in Cir-
cumstantials? When indeed, (to speak the truth,
and no more,) 'twas an act of our Parliament, and
not

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not of the Church ; or rather, with more truth and good sense, their own fault. And I cannot but think it no small abuse and affront of that great and wise Assembly, (whose Authority cannot but be obligatory to us, when it concurs with that of God's Words) to oppose their Acts founded upon so much Prudence and good sense, as the keeping Men within the Bounds of Moderation and Order, and from such Errors as blind Guides wou'd lead 'em into. What d'ye think now of the matter? Are the Dissenters of the true Church of *England*, or no? Or is it possible, they shou'd be so, as long as they oppose the true Reformation of *England*? This was the grand Topick, wherewith you impos'd on me in our last Conference.

W. Well, *Jack* ! after all the do and pother you make about the Church, you still see, these Corporation-Officers retain their Ensigns of Honour, and carry them to Meetings. *J.* Ay, *will*. Much good may do their Wildoms with it : And yet I cannot but think it far more reputable for those Officers, to keep the Peace much better, and not upon the Conclusion of a dangerous War to commence a new one against that Reformation, to which all Protestants of more than three Kingdoms are so infinitely oblig'd. But when our most Glorious Monarch had brought us home Peace, then to disturb That and the Church, when she was blessing God for it, cannot but be ridiculous. Besides, it cannot but be counted Folly in these Magistrates, to slight the Attendants of their Corporation-Honour, by going (like Owls) to an House,
or

or a Barn, or any blind Hole, where' they cannot in Honour and Conscience follow 'em: Who perhaps as they have for a great part born the Office long before their Worships; so it cannot but be counted an honour to 'em, to be seen in so good Company. What d'ye think now, Friend *will*, of your Bounce? Can you blush for your Corporation-Man? *W.* Not I. Let his Horse blush for him. *J.* And so he wou'd, were he turn'd into *Balaam's* Ass; and forbid his madness too.

will. Hey, *Jack*! why so furious? you still see, these Corporation-Officers go to Meetings: Neither can you bind up Magistrates of so great Power and Trust, where the Law has left 'em at liberty. Why then d'ye fret, and teaze your self, or what good d'ye get by it? *J.* Well said, *will*! wisely urg'd, upon my word! yet for all that, I'll have one tug more with you about that matter. You think then, Reflections on their Wisdom and Honour signifie nothing; so they keep but the saddle, it matters not, whether they come off with credit, or disgrace. What doughty Knights, you make of your Men in an Office? I remember, Sir, you've entitl'd one to the Wooden-Sword already; with which you say, he's to do * very noble Acts, Pag 4. and || make Conquests for the Church of *England*. Ibid. Pray, how d'ye make all this out? *W.* Well! since you put me to't, I prove it thus; A Corporation-Officer's * Presence at the Meetings, with the En- Pag. 7. signs of Authority, is an Evidence that the Doctrine of the Church is Preach'd there; And † a Ibid. Declaration, that the Pale of the Church is enlarg'd.

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larg'd. *J.* Profoundly argued! a very noble Act indeed, *will!* Thus we see, these mighty Men can work Miracles; create Contradictions; do more, than the Wisdom of the whole Nation cou'd ever effect, for above 150 years together. Nay, One with a Monstrous Sword will out-do the greatest Hero of the Age. And had our most glorious Monarch but known it had been in his Dominions, what wou'd he not have done with it long since? He'd not only conquer'd the Power of *France*, but also reduc'd 'em to own their Protestant Subjects, if not made 'em all such. And I cannot but think him a very stingy Knight, hitherto to envy us so great a Blessing; not to say, have sav'd us some Millions to boot. But perhaps he reserves these Conquests for himself alone; and will give no other the glory of so noble Actions.

will. Thou'rt a wicked Rogue, *Jack.* *J.* No matter for that, *will.* Since thou'st made so monstrous a Man of 'm. let's see, what he can do at home, before we send him abroad, to *France, Spain, Italy, Germany*, and all the World over. For I can assure you, we cannot but wish all Christians no worse, than those of the Church of *England* shou'd be; or than her Doctrine wou'd make 'em, and all Mankind. But, *will*, let me whisper one word in your ear. *w.* What's that? *J.* Why, Friend? let that mighty Man make two sticks one, before he reconcile the Presbyterian and Independent Parties with the Church. When he's done that, he may try his skill with us; but till then you'll give me leave, neither to believe your self,
or

or another Author. And I must tell withal, cou'd he bring that whole matter to bear, he'd do more, than the Wisdom of the whole Nation cou'd ever effect, as I said before. For had there been any possible means thereto, our Parliament wou'd have done it long since, having made it their endeavors, ever since the dawn of the Reformation. What d'ye think now, Friend *will*, of the whole matter? *w*. You say right; the Parliament, I believe, wou'd have done it; but what's the reason? *J*. Why, *will*? the Dissenters wou'd never hear reason. Witness the famous Convocations of *James I.* and *Charles II.* In both which they'd all the advantages of the World to make out their Pretensions, and argue the Point calmly. So difficult it is to bring those Men, who will not live under the Government of the Church, (and very hardly of the Crown,) ever to hear reason. Your Corporation-Officer can never reconcile so great Contradictions.

will. Well! but at last, *Jack*, you can't but say, our Dissenting Brethren are nearer the Church, than any other Protestants in *Europe*, as * Preach- P. 7. 11. 13
ing the same Doctrine in the Meetings. *J*. That's a grand Question, *will*. Prethee! in what sense can that be true? The Doctrines of ours, as far as they're distinguish'd from the Universal Church, and all others, are those of Worship, and of Discipline. These they never Preach, unless it be backward: as they say Witches are made by saying the Lord's Prayer.) How then can they be counted of her Body, any more than any others? I add withal, here are Churches abroad far nearer the Church

of *England*, than any the most moderate Dissenters in the Kingdom ; particularly the Church of *Zurich* in *Switzerland* ; not to say, all the *Lutherans* in *Sweden*, *Denmark*, and the Empire : And therefore the great Man in his Office wou'd do well, to make Conquests for the Church of *England* in all those Parts ; and not trouble us alone with his noble Acts. Or if his Ambition lead him higher, (as he's of the Universal Church, tho' a very unsound Member thereof in my Opinion,) he'd do well to try his skill at *Rome*, *Madrid*, or *Paris* ; and see, what he'd get by his Knight-Errantry ; or whether he can convert the *Pope*, any more than the *Quaker* did. *W.* Hey, *Jack* ! where are you sending that Sword, which you know never stirs beyond the Corporation Liberties ? *J.* Why, *will* ? any where ; so the Throat of the Church of *England* been't cut with it : to the *Mogul*, the *Sophi*, the *Grand Signior*, or any the remotest Parts of the Universe ; he's room enough to make his Conquests, and enlarge the Pale of the Church, if he be so good at it.

will. Well, *Jack* ! thou'lt tir'd my patience ; what good will you get by affronting your Brethren thus ? *J.* Why ? then I find, Friend *will*, you expect some great matter for your Service. This, I suppose, dubb'd you Champion of the Wooden-Sword. *W.* Well ! I'll hear no more. I'll get me to the Hall ; and refresh my self with some Crumbs of Comfort, and arm me for another bout, Farewell. *J.* Ay, ay, Friend *will* ; fare thee well ! I see, you love to hear truth as
little

little spoke, as you write. But pray, don't fail to tell the great Man, he is not like to set up an Office *de Propaganda Fide* this Year in *England*.

F I N I S.

A R E M A R K.

Finding such Arguments in the little Pamphlet of *Jack and Will*, as are generally made use of by the Dissenters ; and because it seems the Top and Flower of their Railery against the Church of *England* ; upon that account some time since I undertook this Defence. Not that that Libel deserves an Answer upon the score of its Arguments, or fierce Reasoning, (for in both I find it very deficient :) but to curb in some measure the Insolence of that Author, and of the Original Cause thereof. I need not be overforward to inform the World, what approbation this Dialogue has had, since the first writing of it : All that I desire is, that it may have that effect upon the Dissenter, at which it aims. As for the Marginal Remarks, they're for the most part Objections

ctions out of him, taken from the Octavo Print,
(as cheapest and in most hands, there being also
a second Dialogue of that Print, which will like-
wise challenge some Remarks hereafter.

THere will be Printed, by the same Hand ano-
ther Dialogue betwixt *Dick* and *Will*:
Wherein the true English Loyalty is stated.